

# English Translation of the Friday Sermon of 20<sup>th</sup> July 1990 Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

One thing which is necessary for Jamaat workers and office holders as well as the guests to know is that wherever there is an organization, friction in one form or another does develop. It is like a car which is being driven: its wheels and other parts move and, as they rub, they produce heat. Even if there is a little disorder, rubbing of one part by another develops too much heat, that is, friction increases.

A similar system operates in a human organization where the best system is that in which people do not get in each other's way. Everyone should move within the circle of their own responsibility. The heat which this produces is tolerable. But where a component part leaves its orbit even a little, it produces extra heat and if no precautionary steps were taken, then the added heat can suddenly harm the entire organization. Cars and other modern machinery incorporate lubrication systems which keep the normal day to day heat at a tolerable level. If you start an engine, it will definitely heat up, but since it is being lubricated, the heat does not cause any danger.

In human organizations lubrication is attained through good morals. The better the morals of the workers, the better lubricated the organization is. When one man is in conflict with another, this lubrication protects him and sometimes pushes him away from danger. In the traditions of the Jamaat Ahmadiyya, morals have been given a high priority and the whole world looks with amazement how this huge organization operates so smoothly. The basic reason is that, with the grace of Allah, the workers of the Jamaat possess high moral values. Wherever there is a danger of heat developing, if one man makes a mistake, the other person checks it because of his good morals. Sometimes a guest comes who has an excitable temper. But if, unfortunately, a quarrel starts —by the Grace of Allah, such situations are rare—but they do occur.

Once in Rabwah, there was a guest who preferred rice but none had been prepared for that meal. The kitchen staff said we could cook some rice straight away. But the guest made so much noise about it, and the cook also had a similar temper; so there was a heated argument. It looked as if it would turn into a

dreadful quarrel. When I heard this, I came out of the kitchen. Both individuals had respect for me and, as I cleared the air with love and affection, both of them burst into laughter. The matter ended then and there.

Sometimes laughter can defuse possibly explosive situations. Therefore, you should use good manners and, where humor can help, you should use humor. This is highly necessary. Humor plays an important role in life. But there an extreme kind of joking which makes one look like a jester. That is, one develops a habit of making jokes day and night, regardless. People call such a person a jester. I am not talking of this kind of joking, but the humor which moistens the dryness in life, which removes the monotony of day to day life, which develops happiness and flow in life. Such humor is very essential.

At times humor is most useful in controlling angry situations. Sometimes when parents get upset, the children do something which makes them laugh. No matter how angry they were, they cannot stop laughing. When it comes to controlling one's laughter, people are all the same: the young, the old, the ordinary, and the high. All find it difficult to control their laughter at times. I have noticed that sometimes, even when it is an occasion of death and people are mourning, if someone happens to do something which is funny, people find it difficult to control laughter even at such a somber occasion.

I remember once in Qadian, my brothers and I made a mistake. As far as I remember, perhaps the mistake was that we did not know that Hazrat Musleh-Mauood had gone to the mosque for prayers and we continued to play. When he came out of the mosque, we realized that we had made a mistake and we were caught. Anyway, Hazrat Musleh-Mauood asked us to line up and was going to punish us. We did not know what the punishment was going to be, but he was very angry and said "What have you done?" The prayer was being said in the mosque and you were playing the courtyard. One of our brothers, it is not appropriate to name him here, was very frightened. His face was flushed and one of his cheeks was trembling. One side of his face went up while the other went down. The sense of humor of Hazrat Musleh-Mauood was very

great and very subtle. When he saw our troubled brother he could not control his laughter. First he covered his lips with the end of his turban and tried to control himself, but then he burst out laughing. He left us and went into Qasar-e-Khilafat.

As I have said, laughter can control even extreme anger. Subtle humor can be of benefit. But you should avoid jesting, because it can anger even those who are laughing. And you should be sensitive to the situation. You should use humor intelligently. You can learn this skill from the books of Hazrat Masih-i-Mauood (PBOH). For instance, When Hazrat Masih-i-Mauood explained the death of Hazrat Jesus (PBOH) a part of it was in the form of humor. He showed the illogical nature of the non-Ahmadi beliefs by using humor which was so subtle that I think, reading it, even opponents must laugh. It is such an absurd belief that, if it is explained fully in the way the Promised Messiah has explained then a man cannot but laugh. And when you laugh, stress is relieved.

In his public debates also, Hazrat Masih-i-Mauood (PBOH) used this skill in a magnificent and pious way. So you, as worker, may also use humor in your gatherings to remove your fatigue or if you want to stop someone's anger. You must not create tension. When workers become tense, they start making mistakes. Our organization should work with big heartedness and with courage. Show a little kindness to others, do not emphasize your own rights so much and try to accede to other people's excessive demands to some extent. This leads to a cooling of tensions and I have compared it with lubrication.

There are various forms of good morals, so I hope that in view of our old traditions, with the grace of Allah, all the workers will demonstrate high moral values. Throughout this convention, it is necessary to explain the link between high morals and discipline and organization. Some people think that showing such high morals means that you break discipline and disregard organization. They say that, for the sake of showing kindness, we ignore rules. If one has no entry pass, let him also go in. If there is a rule that one should eat in a certain place, we should serve him meals there and then. In one respect these things can be called good manners and say he is a very kind man; he is very courteous. He wants to satisfy everyone's wish. But, in one respect, it is bad organization. Sometimes organization and discipline can become so bad because of such kindness that it creates an extreme danger.

Take security for instance; if one is not allowed to

enter the kitchen, it is for security reasons. At times, some mischievous people try to poison our food, and it has been Allah's grace that the Jamaat has been vigilant and angels were guarding and alerted our security men. It has not happened only once, but many times. So in such situations, to show kindness is like committing suicide. Kindness is one thing and rules of organization are another. There is no conflict between the two. You can tell someone politely, gently, and courteously that he can not go in. Even if he reacts harshly, you tolerate it. It is good manners, but if you let him go in, this is bad organization.

Therefore in each organization, it is highly necessary to keep a balance between the two things. Whatever your duties are, you must discharge them consistently. When you have no authority to make changes, if you make a change because of your good morals, you commit a crime. But, keeping within the limits of your responsibility, whatever leniency, whatever kindness and favor you can show, you must show it. However, you have no sanction to exceed the limit of your responsibility. Sometimes people bring non-Ahmadi guests who have no entry pass. Now, you can talk to such people in various ways. You can speak harshly and not let them enter; you can talk to the host in the presence of his guest, which will hurt both their feelings. You can also speak politely, and ask "please, can I say something to you in private?" Take him aside — you need not go very far—and say this is our system and it is for the good of the Jamaat. Therefore, ask him to please use some excuse and wait with this guest for a while. Explain the procedure for getting proper permission, and tell him which office handles such cases.

So, there is a way to explain things nicely, and if you explain it nicely, there is no reason that anyone should take offence unnecessarily. But if you talk impolitely, then, someone will definitely be hurt. We will receive a complaint that a friend who was very close to Jamaat was mistreated and as a result, he has distanced himself from us.

Once such an incident happened in which there was, in fact, a mistake on the part of the organizers. There was an Ahmadi whom they suspected to be under some restrictions of the Jamaat. He had also brought non-Muslim guests to the gathering. An official was alert to a possible security situation. He approached the Ahmadi and asked him publicly to leave. Since the man was already inside, the official should have informed his superiors that this suspicious person was sitting in the gathering and should have asked "What are your instructions?" He should not have taken this decision into his own hands. In any case, once someone

has already entered, it is a different matter to ask him to get out, especially when there is no Jamaat policy that, since a man has received a punishment and we don't accept his contributions, therefore, he should also not be allowed to participate in a gathering. Such decisions are uncertain and must be handled on a case by case basis. You are not empowered to make a decision on your own. In such a case the organization demands that you should keep an eye out and, meanwhile, send a message to the relevant officer, seeking further guidance. It is also the duty of a higher officer to show politeness and not become a cause for others to stumble.

Jamaat Ahmadiyya has been established to win the hearts. You must never ignore this fundamental fact. And in obedience to the administration of the Jamaat, if feelings are hurt, then it is the duty of every worker to take the greatest possible suffering on himself and avoid hurting other people's feelings. He should fulfill the demands of the organization in such a way that his own feelings may be hurt, but the person on whom you have to enforce a rule should suffer the least possible inconvenience.

This is a skill which is granted to some people as a gift from Allah and others need to learn it. It is not impossible for everyone to understand these matters and to mold their natures accordingly. Gradually, with training, people improve. Nonetheless you must try not to be the cause for others to stumble, and you should not hurt people's feelings. But if keeping balance introduces danger such that, on the one hand you face danger and other hand there is a question of some injured feelings, then, this is a situation which must immediately be conveyed to higher office. Until you hear from higher authority, keep a guard as long as you can.

Another important matter concerning the organization of Annual Conventions of which I have always reminded people since I have been involved in the organization of such conventions, concerns the establishment of prayer. I said before, we have come to win people's hearts. But the question is: for whose sake? For us or for someone else? We have been created to win hearts for Allah's sake, therefore, if the hearts do not remain for Allah, then what is the point of winning them? It will be totally meaningless and absurd. "To win hearts for Allah's sake" means that we have been created to lead people to the worship of Allah.

Those people who use their duties as an excuse to miss prayers have no basis for this. Prayer has such importance that even in the thick of battle the Holy

Prophet (PBOH)—with the exception of once when it was made utterly impossible—used to say congregational prayers on time. According to the Holy Quran, he still offered the prayers in congregation even during a battle. Half the people will say one Rakat behind him and go, then the other will join him for the second Rakat while the first group took up the weapons and engaged in battle. Then the first group will return, handing their weapons to the other group and would complete their second Rakat. Then the second group will return handing their arms to the first group and complete their second Rakat. Now, you tell me that they did four rounds and to do this when the battle is on, is so amazing, except that when a man had perfect faith, when he has not an iota of doubt about his Holiness Prophet Mohammad (PBOH), worship is the most important thing in the world. Compared to worship, nothing else has any importance.

Here sometimes people miss their prayers rather than allow a little gap in organization. Some among them might even miss the congregational prayers and never say them later either. Since in England and other countries, the organization is not enforced as it is in Qadian & Rabwah, and the feeling of the importance of prayers is not developed, our younger generation is not as disciplined as in Qadian, in Rabwah, or in the other big Jamaats of Pakistan. There is a double danger in this: some workers come and they may think that their duty is itself a virtue, that he is working for the faith, and whether he says his prayers or not, it makes no difference. For this he will develop some wrong habits and will create extreme danger.

When the emphasis is on a vessel and one does not see whether the vessel is full or empty, then what is the use? Would one bang his head against it? This organization is like such a vessel, and its soul is worship, love and high morals. This soul remains protected in the vessel of the organization of Jamaat. And the most important soul which is found in this organization is the soul of worship.

So, whether it is the organization of the Annual Convention, or it is another organization, if because of it there is a gap in worship, then we are sacrificing a higher purpose for an inferior purpose. Whereas the covenant of allegiance is entirely opposite to it: In your covenant of allegiance, you make this solemn promise, that "I will give priority to my faith above all worldly things." So in this case, the organization (which apparently is a part of the faith), compared to worship, becomes worldly; and, this relationship of faith and worldly affairs continues to progress and continues to become less important. There is a relationship between

the highest religious duties. The religious obligations of the higher stages cannot be sacrificed to lesser duties.

So, all Jamaat organizers should pay special attention to congregational prayers. There is a department of tarbiyyat (spiritual training), which will work in its own right, but it is the duty of the officer of each department to see that all officers and helpers under him say their regular prayers. If it is necessary they may arrange their congregational prayer separately, because at normal times, they will be unable to join the congregational prayers.

As I have already mentioned, in the time of the Holy Prophet (PBOH), also during the Jihad, half of Mujahids could not participate. But in that situation when they performed half the prayers and went back while the other half said their prayers, it was a special case, applicable only to the Holy Prophet (PBOH). We cannot make it general. Therefore, either you will be able to say your complete prayers, or you will not. These are the only two options.

The other situation which I have mentioned, has another philosophy which you must understand. At the time of Jihad, everyone was uncertain about his life, and greatest desire of the companions of Holy Prophet, the last desire of their lives, was that they should have an opportunity to say prayers behind the Holy Prophet (PBOH).

So this system which has been mentioned was not proposed arbitrarily or in haste. Rather it was an extraordinary system based on wisdom. Worldly people cannot understand it. It would never occur to a worldly person. He would not even dream about it that someone should call people from battle to attend church in shifts. The worldly man will ask "What is this?" It appears totally meaningless and unworkable, but the decisive thing is: whose greatness is established in the heart; and, what great proof of truth is revealed in this little commandment of Holy Prophet (SAW).

Without exception, without doubt, at the time, worship was more important than all else. And it was especially important that prayer should be offered behind the Holy Prophet (SAW). The believers were so eager for worship that Allah looked on their desire with love and gave them such a system which, in the eyes of the world will be declared crazy and unworkable. But you can see how intense the desire in their hearts was! That system cannot be repeated again, but at least we learn a great lesson about love of worship. The moral is that, despite the most intense worldly involvement, worship should be granted

importance which is not given to anything else.

So, on this convention, and throughout the world where my sermon will reach, the Jamaat's workers must commit this lesson firmly to their memory and hold fast to it. It is the duty of each and every organizer to make arrangements for worship for everyone under him and teach them the skill of worship. And, at the time of the UK Convention, you will receive a double benefit. You will be able to teach proper worship to those children, some of whom may not be saying their prayers because of the gaps which have been left in the spiritual training here.

I came here nearly six years ago. The state of spiritual training here before that time had faults in it. There is a vast difference between the children who have been born during my stay here and those who were born before this period. Therefore, you will find many children in homes where there have been gaps in spiritual training. At the time of the Annual UK Convention, the organizers will be granted the good fortune to teach the prayer to their workers, to keep an eye on their Wudu (Ablution), and to pay attention to the smallest details. Do they know how to do their ablution properly? Do they know the right method for saying their prayers or not? You observe them closely. Then in these few days you will have an excellent opportunity to help the young men of the new generation. You can influence their spiritual training.

In connection with spiritual training I have said that you should closely observe them. The same also applies in other organizational matters. A good organizer is he who only after issuing orders, looks into every corner, participates in even the most menial tasks, observes how the instructions were received and how the work is being carried out.

During the early stages of planning such a function, organizers should be alert to the minutest possibilities and doubts. The same type of missionary work is successful in religion and the same organizational skills help us succeed in the world. It was the practice of His Holiness Mohammed (SAW), that after giving each order, he used to hear it repeated, and after hearing it if he felt a need, he told them again and asked them to repeat it again until he was satisfied that the listener had understood the order. Until then, he did not permit him to leave.

I have seen that the cause of most problems in organizing events arise from neglecting this practice of the Holy Prophet. I mean, the workers do not follow this practice. They give instructions and then sit back carelessly and ignore its results. When there is no

result, or there is a wrong result, they say, "We told him what to do." When that person is called and asked why he erred after being told he says "He did not tell me that, he told me such and such." Now this is not a question of lies or truth. There are different ways of hearing and different styles of telling. As long as it is not established fully, whether or not what has been said was understood, you cannot say where the fault lies. Perhaps both should be blamed—some might say. But the Holy Prophet (SAW) has laid the responsibility on the one who is giving the orders. Therefore, he always considered his own responsibility before Allah—and this is the secret of his greatness.

Whoever takes responsibility for another, if he does not pay attention in accounting for his own actions and does not remain absorbed in that concern, then in fact he is not enabled to call others to account, and such fault will definitely be present in his organization. As the result of which, whatever duty has been allocated to him, will not reach to others.

It was the practice of the Holy Prophet (SAW) that whenever he explained something, he used to say that whoever was present, should convey this message to those who were not present. Then in his last days, he addressed the largest gathering at the time of farewell pilgrimage. He said, "Tell me and bear witness: whatever message Allah has given to me, I had conveyed it to you. Bear witness that whatever message Allah has given to me, I have conveyed it to you." It is said that it was a gathering of thousands of people. The whole gathering with one voice gave their witness. He did not need their witness, because he was appointed a witness over them. But, he did it to fulfil a wish of his heart, knowing that he would be answerable to Allah. Therefore these hundreds of thousands of people of Allah stood witness before him that, yes, he had discharged his duties.

So, an organizer, whether he is religious or secular, he has no option but to follow the practice of His Holiness (SAW) if he wishes success. Whether he wants or not, he will have to follow this practice and whenever he fails to follow it, he will suffer a loss. This is the excellence of the practice of Holy Prophet (SAW) that most parts of it are such that even those who deny him have no option but to follow his example. If they will not, they will suffer defeat.

Those who are his servants, who are his intense lovers, who have to teach the world the color of his service—for them it is extremely essential that they should examine closely the practice of the Holy Prophet (SAW) and apply it in their lives and they

should attach it to their hearts. Then, after benefitting from it, they should present pious examples in the world, of the tradition of Holy Prophet (SAW).

Thus, it applies to each part of the organization of Jamaat, when you instruct a worker during the Annual Convention, follow the same method, ask him, "What have you understood?" Then whatever he had understood wrong, you should correct him and then teach him this also—that if you have to convey this instruction to someone else, you should convey it in the same way and be fully certain that the message has been received correctly.

The last thing is that you should emphasize prayer to Allah for everything. I have emphasized it time and again, but prayer is such a thing which cannot be over emphasized. Therefore, through prayer, you should attain the enjoyment of developing a relationship with Allah as a result of which you may start receiving some *manna* from Allah. You may have a direct share of manna and through this, our coming generations will be protected permanently. May Allah enable us to do so. Amin.